

Kiai Hasan Ulama Mursyid Tarekat Shaththariah As a Pioneer of Modern Pesantren

Munawar Rahmat

Islamic Religious Education

Universitas Pendidikan Indonesia (UPI) Bandung

e-mail: munawarrahmat.pai@upiedu

DOI : 10.14421/jpi.2018.71.1-22

Received: 7 January 2018

Revised: 10 April 2018

Approved: 25 April 2018

Abstract

Pesantren is a native Islamic education institution of Indonesia; while the school is a modern educational institution. The tested pesantren excelled in the development of religiosity, simple lifestyle, and independence of the santri; while schools excel in the intellectual and vocational development of the students. Learning in pesantren uses an individual system, while school uses a classical system. Kiai Hasan Ulama is the Mursyid of the Tarekat Shaththariah, better known as Wasithah, precisely Wasithah 43 (1873-1916). In 1886, he founded Pesantren Takeran (Magetan East Java) as the first modern pesantren in Indonesia that combines the excellence of pesantren and school systems. The educational model is preserved by Wasithah to the present, namely Pesantren Sabilul Muttaqien (PSM) Takeran (Wasithah 44-45), PSM Tanjunganom Nganjuk (Wasithah 46), Pondok Modern Resources At-Taqwa (Pomosda) Tanjunganom Nganjuk (Wasithah 47), and Pondok Pesantren Matlabus Salik (Pondok Al-Matlab) Jogomerto Nganjuk (Wasithah 48/now). The study aims to describe the modern pesantren model established by Kiai Hasan Ulama. The study method used a qualitative approach with documentary study techniques ((on main ideas of Mursyid), expost facto (educational institution of Wasithah 47), and depth interview with the Wasithah now. The study found that Pesantren Pomosda (2008-2012) and Pesantren Al-Matlab (2016 -...) is the present Pesantren Takeran that runs the school system excellence in pesantren ways.

Keywords: Kiai Hasan Ulama, Tarekat Shaththariah, the First Modern Pesantren

Abstrak

Pesantren merupakan lembaga pendidikan asli Islam Indonesia; sementara sekolah merupakan lembaga pendidikan modern. Pesantren teruji unggul dalam pengembangan religiusitas, pola hidup sederhana, dan kemandirian para santri; sementara sekolah unggul dalam pengembangan intelektualitas dan vokasional para siswa. Pembelajaran di pesantren menggunakan sistem individual, sementara sekolah klasikal. Kiai Hasan Ulama adalah Mursyid Tarekat Shaththariah, lebih dikenal sebagai Wasithah, tepatnya

Wasithah 43 (1873-1916). Tahun 1886 beliau mendirikan Pesantren Takeran (Magetan Jawa Timur) sebagai pesantren modern pertama di Indonesia yang memadukan keunggulan sistem pesantren dan sekolah. Model pendidikannya dilestarikan oleh Wasithah pelanjutnya hingga sekarang, yakni Pondok Sabilul Muttaqien (PSM) Takeran (Wasithah ke 44-45), PSM Tanjunganom Nganjuk (Wasithah 46), Pondok Modern Sumber Daya At-Taqwa (Pomosda) Tanjunganom Nganjuk (Wasithah 47), dan Pondok Pesantren Matlabus Salik Jogomerto Nganjuk (Wasithah 48/sekarang). Penelitian bertujuan mendeskripsikan model pesantren modern yang didirikan Kiai Hasan Ulama. Metode kajian menggunakan pendekatan kualitatif dengan teknik studi dokumenter (terhadap gagasan utama beliau), *expost facto* (terhadap lembaga pendidikan Wasithah 47), dan *depth interview* dengan Wasithah 48/sekarang. Studi menemukan, Pesantren Pomosda (2008-2012) dan Pesantren Al-Matlab (2016-....) merupakan Pesantren Takeran di zaman sekarang yang menjalankan keunggulan sistem sekolah dengan cara-cara pesantren.

Kata Kunci: Kontekstualisasi, Ummatan Wasathan, Haji Sulong, Pembaharuan Pendidikan

Introduction

Pesantren is a native educational institution of Indonesia. Long before the founding of the school (by the Western colonial government), Indonesians learned in pesantren. The goal is different from the school. Santri enter this institution to develop their personality to be godly servants of God, not to pursue careers. Pesantren is a sub-culture for the establishment of its own values, which deviate from the great culture of Indonesia. The center of pesantren is the mosque, with its main activities of prayer, zikr and wirid, and recitation. The time of the activity is not determined by morning or afternoon (as is the time spent in the school) but following the five obligatory prayer turns. For example, study time after shubuh, zhuhur, and 'isya, because these three times longer than after ashar and maghrib.¹ Pesantren is a community, like a village, consisting of Kiai, ustad, santri, Kiai family, and family of ustad; with the main components of Kiai (including the ustad as Kiai's extension), santri, mosques, huts (santri dormitory), and yellow books, with Kiai's central figure.² The pesantren community under the guidance of Kiai has the same goal, which in national education terms to develop the personality of the

¹ Abdurrahman Wahid, "Pesantren Sebagai Subkultur," in *Pesantren Dan Pembaharuan*, by M. Dawam Rahardjo (Jakarta: LP3ES, 1995), hlm. 43.

² Zamakhsyari Dhofier, *Tradisi Pesantren, Studi Tentang Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, 2011), hlm. 18.

believer, cautious, and noble akhlak. As the central figure in the pesantren and the santri community, all Kiai acts always serve as role models and references. Kiai's task is often touted as the guardian of Shari'an Islam (*maqashid shar'iyah*).³ But throughout history, Kiai's main task is related to the preservation of religion (*khifdzu al-dîn*). Therefore, it is not surprising that Kiai's existence is always related to the Religion and Pesantren.⁴

A good school is a school that manages to educate its students into intelligent and skillful human beings. The most obvious measure is at High School level. Smart graduates are those who successfully enter good university, while skilled graduates are those who successfully enter the business world and entrepreneurship, with the main character independent. During this time only pesantren that managed to foster this independent soul. For example, at Pondok Pesantren Islamic Studies Center Aswaja Lintang Songo (Bantul) uses community-based learning. The forms of character he develops are discipline and earnestness, independence and hard work, religious, togetherness, caring, compassion, simplicity, respect, polite, responsible, honest and sincere.⁵ School management based on a pesantren is essentially intended as an effort to utilize and empower all the resources owned by schools and pesantren in order to achieve the goal effectively and efficiently, based upon the standard of national education as well as reflects the culture of pesantren.⁶

Kiai Hasan Ulama is the Wasithah of Tarekat Shaththariah (1876-1916). After having many students, in 1886, he founded Pesantren Takeran (Magetan, East Java) as the first modern pesantren that combines the excellence of the school system with pesantren ways. The piety of the santri is the main goal, not forgetting the very good world affairs achieved by the school system. Theoretically modern pesantren is the development of the traditional

³ Asafri Jaya Bakri, *Konsep Maqashid Syari'ah Menurut Al-Syatibi* (Jakarta: PT Raja grafindo Persada, 1996), hlm. 71.

⁴ Munawar Rahmat, "Implikasi Konsep Insan Kamil Dalam Pendidikan Umum Di Pondok Sufi Pomosda" *Disertasi*, Program Studi Pendidikan Umum Sekolah Pascasarjana. Universitas Pendidikan Indonesia, 2010, hlm. 21.

⁵ Mangun Budiyanto and Imam Machali, "Pembentukan Karakter Mandiri Melalui Pendidikan Agriculture Di Pondok Pesantren Islamic Studies Center Aswaja Lintang Songo Piyungan Bantul Yogyakarta," *Jurnal Pendidikan Karakter* 4, no. 2 (June 2014): 108-122.

⁶ Nurochim, "Sekolah Berbasis Pesantren Sebagai Salah Satu Model Pendidikan Islam Dalam Konsepsi Perubahan Sosial," *Al-Tahrir: Jurnal Pemikiran Islam (STAIN Ponorogo)* 16, no. 1 (May 2016): 84.

pesantren model by adopting pesantren-based school system. The application of this learning system is especially evident in the selection of subjects and classical systems. The curriculum used is the national curriculum.⁷ There is also in the form of Pesantren Sain like in Sragen and Jombang. The framework of its integration refers to the normative powers (Al-Quran and Sunnah), philosophical, scientific, and foreign languages. However, this study only describes it, such as its mission, purpose, and curriculum,⁸ does not evaluate how successful it is. The main determinant of the modern pesantren system is the kiai, while the ustad as helpers and executors. The curriculum uses the madrasa system, even though it is called a school, is because the portion of religious education and Arabic is more prominent as a local curriculum.⁹

These new modern pesantren only stood a dozen to tens of years later after the founding of the Takeran Pesantren. Adabiyah School was founded in 1909.¹⁰ Muhammadiyah School was established on 1911.¹¹ Sumatra Thawalib was founded in 1912 by Shaikh Abdul Karim Amrullah, Buya Hamka's father.¹² Pondok Modern Gontor was established in 1926.¹³ In fact, the National Education Day that is always commemorated on May 2, is based on Taman Siswa School, which was founded on July 3, 1922 by Ki Hajar Dewantoro.¹⁴

⁷ M. Bahri Ghazali, *Pendidikan Pesantren Berwawasan Lingkungan: Kasus Pondok Pesantren An-Nuqayah Guluk-Guluk Sumenep, Madura* (Jakarta: Pedoman Ilmu, 2001), hlm. 14.

⁸ Muhammad Munadi, "Integration of Islam and Science: Study of Two Science Pesantrens (Trensain) in Jombang and Sragen," *Jurnal Pendidikan Islam (Fakultas Tarbiyah Dan Keguruan UIN Suka Yogyakarta)* 5, no. 2 (December 2016): 296–97.

⁹ Muh. Idris Usman, "Pesantren Sebagai Lembaga Pendidikan Islam: Sejarah Lahir, Sistem Pendidikan, Dan Perkembangannya Masa Kini," *Jurnal Al-Hikmah* 16, no. 1 (2013): 110.

¹⁰ Madrasa Adabiah (now: Adabiyah School) was founded in 1909 by Shaikh Abdullah Ahmad Mahmud Yunus, *Sejarah Pendidikan Islam Di Indonesia* (Jakarta: Mutiara, 1979); Maksum, *Madrasa: Sejarah Dan Perkembangannya* (Ciputat: Logos, 1999), 100–102.

¹¹ Madrasah Ibtidaiyah Diniyah Islamiyah, as the forerunner of Muhammadiyah schools, was established on December 1, 1911 by KH Ahmad Dahlan. Ahmad Adaby Darban, *Sejarah Kauman, Mengungkap Identitas Kampung Muhammadiyah* (Yogyakarta: Terawang, 2000), hlm. 13.

¹² Sumatra Thawalib was founded in 1912 by Shaikh Abdul Karim Amrullah, Buya Hamka's father "Sejarah Sekolah Islam Modern Pertama Di Indonesia," accessed September 15, 2015, pojoksatu.id.

¹³ Pondok Modern Gontor was established in 1926 by KH Ahmad Sahal, KH Zainudin Fananie, and KH Imam Zarkasi "Pondok Modern Darussalam Gontor," accessed December 12, 2018, id.wikipedia.org.

¹⁴ "Sekolah Taman Siswa," accessed April 8, 2018, id.wikipedia.org.

The study aims to describe the Pesantren Takeran model that Kiai Hasan Ulama pioneered. In contrast to the most modern pesantren, the Islamic educational institution founded by Shaikh further highlighted the fostering of santri's piety by not forgetting the excellence of the school system. As for the issues that will be answered through this article: First, how is the position of Kiai Hasan Ulama as Shaikh Tarekat Shaththariah? Second, how the principles (*qaidah-qaidah*) establishment of the Pesantren Takeran pioneered by Kiai Hasan Ulama? Third, what is the pattern of modern pesantren established by his successor? The study method used a qualitative approach with documentary study techniques (on main ideas of Shaikh), *ex post facto* (the results of qualitative studies from April 2009 to October 2010 in Pomosda), and depth interview with a Wasithah 48.

Kiai Hasan Ulama As a Shaikh Shaththariah

Kiai Hasan Ulama is a Shaikh of Tarekat Shaththariah, better known as Shaikh Wasithah or Wasithah, ie the Wasithah 43 (1876-1916). In Ilmu Shaththariah, commonly called Tarekat Shaththariah, Wasithah is the successor of the Prophet's duty. Wasithah should be right and legitimate. The intent of right, he was appointed as Wasithah for receiving the abundance of Prophet Muhammad SAW through Wasithah before; while the legitimate intent was if Wasithah had previously died. Education for Wasithah is like education for the Prophet. He was a man of God's choice who was specifically and perfectly educated by the previous prophet or Wasithah. The Prophet Muhammad SAW was educated in a special and perfect manner by the Archangel Gabriel.¹⁵ History tells us that before he was appointed apostle often meditated in the cave of Hira.¹⁶ The first wasithah was Imam Ali ibn Abu Talib

¹⁵ KH Muhammad Munawwar Affandi, interview, August 14, 2010 Opportunity is open for dialogue with him in Ramadan only at midnight until time dawn. Beyond that time, he was very busy receiving many guests. In Ramadan, he hardly ever slept. Even his teacher did not sleep for 2.5 years only breaking the fast with some grains of rice crust and with extraordinary busyness. During the day build the lodge and the night learning Sufism. Furthermore, mentioned by him that Sunan Kalijogo (one of Walisongo) to be blessed Ilmu Shaththariah fasting for three years in a row without eating a drink. A strange phenomenon, but it's a reality, he stressed. In this tarekat there is a mujadah (not sleeping) with an extraordinary busyness, as the fasting of the spirit.

¹⁶ H.M.H. al-Hamid al-Husaini, *Sirat Al-Mushthafa, Riwayat Hidup Nabi Besar Muhammad SAW* (Jakarta: Waqfiyah al-Hamid al-Husaini Press, 1990), hlm. 279-81; mmad Said Ramadlan al-Buthy, *Sirah Nabawiyah* (Jakarta: Rabbani Press, 1999), 52-54; Martin Lings,

(632-661); while the present Wasithah is Kiai Muhammad Anwar Muttaqien (2012 -.....).¹⁷

The phrase of Rasul in the Qur'an uses the *ism mufrad* (noun, singular), which means "a Rasul." That is, in every age, there is a Rasul. Likewise, Wasithah in every age is only one. For example, Prophet Ibrahim with Ismail and Ishaq, they became Rasul in turns. First the Prophet Ibrahim; both Prophet Isma'il, and the third Prophet Ishaq. In fact, in the period of Medina, Prophet Muhammad SAW along with Imam Ali, Imam Hasan, and Imam Hussein. Imam Ali ibn Abu Talib as the 1st Wasithah, Imam Hasan bin Ali as the 2nd Wasithah, and Imam Husayn bin Ali as Wasithah the 3rd.¹⁸

The phrase of the Rasul uses various terms: *Ūlil Amri* (QS 4/Al-Nisa: 59), ie people who have the authority to give the commandments of God, which is none other than the Messenger of Allah and his representatives/successor SAW; *Al-Wasīlata* (QS 5/Al-Maidah: 35), ie an intermediary between servant and God; *Wasathâ* (QS 2/Al-Baqarah: 143), ie the just man and God's choice, is none other than *Wasithah*; *Ahla al-Dzikri* (QS 16/Al-Nahl: 43; 21/Al-Anbiya: 7), ie the master of remembrance of God (*Ahl al-Dzikr*) because he has returned to God (QS 31/Luqman: 15) so that he really knows God; *Waliyan Mursyîda* (QS 18/Al-Kahfi: 17), ie a Wali/Shaiikh Mursyid; *Imâmun Mubîn* (QS 36/Yasin: 12), ie the real priest, or Imam who is present in the midst of the people; etc.¹⁹ The

Muhammad, *Kisah Hidup Nabi Berdasarkan Sumber Klasik* (Jakarta: Serambi, 2004), hlm. 66-67.

¹⁷ Affandi, interview.

¹⁸ *Ibid.*

¹⁹ Other terms: *Al-Hâdi* (QS 39/Az-Zumar: 23), ie the Giver of Instructions; *Nadzîr* (QS 34/Saba': 34), ie the Giver of Warning, or *Basyîrun wa Nadzîrun* (QS 5/Al-Maidah: 19; 34/Saba': 28), ie Bearer of Good News and Giver of Warning; *Al-Râsyikhûna fil 'ilmi* (QS 3/Al-Imran: 7), ie those who are deep in knowledge so are understood with the verses *mutasyâbihât* or whose meaning is vague; *Al-Muthahharûn* (QS 56/Al-Waqi'ah: 77-79), ie those who are sanctified by God so that they are understood with the Qur'an, whether in the verses of *muhkamât* (the meaning is clear) or *mutasyâbihât*; and *Ahl al-Bait* (QS 33/Al-Ahzab: 33), ie the *Ahl al-Bait* of the Prophet who was consecrated by God. That is, the people who inherit the blood of prophet hood so that it is understood with the religion and attitude and behavior diverse like the Prophet. So, not the family and blood-blood of the Prophet's flesh. In the Ilmu Shaththariah, the *Ahl al-Bait* of the Prophet may be from among the family or not the family of the Prophet. Meaning *wa' lamû anna fikum rasûlallâh* (And know that among you is Allah's Messenger) in QS 49/Al-Hujurat verse 7] meaning is *Rasulullah SAW* and his representatives/successor who always exist in the midst of the ummah. N.d.

hadiths of the Prophet SAW call it by *Al-Khulafâ al-Râsyidîn al-Mahdiyyîn*,²⁰ ie the representatives/successor of the Prophet SAW who can give guidance to man and obtain God's guidance; or *Al-Ulamâ*,²¹ ie the Ulema of the Prophet's Heir.²²

Kiai Hasan Ulama and Pesantren Takeran

Kiai Hasan Ulama is the first Wasithah and Kiai to establish modern pesantren. To realize his ideals, he founded Pesantren Takeran (Magetan, East Java) in 1303 H/1886 AD. The purpose of this pesantren establishment to realize the source of education, teaching, and broadcasting Islam as wide as possible. The ideals of Kiai with his pesantren are "to broadcast a broad education on Islam so that this pesantren can expend as many capable, broad, and high-comprehension people about Islam; furthermore, diligent and devoted to the community based on taqwa (fear and submission) to God, so that become a knowledgeable society (learned), charitable, and fear Allah."²³

So that Pesantren Takeran can stand on the principles and objectives, then Kiai formulates qaidah-qaidah (guidelines) for his pesantren, in order to be used as a daily guide. These Qaidahs are supplemented by KH Imam Muttaqien (Wasithah 44) so that it is better known as Qaedah IX, that is:

Qaidah 1: Support and help from others may be accepted if not binding on the birth or the mind; and achieve a sense of soul hurriyah tammah (true freedom). Depending on others should be shunned. Remember, *yadu al-ulya khairun min yadi al-sufila*, meaning: the upper hand is nobler than the lower hand. Strictly giving it is nobler than asking.

Qaidah 2: The dreaded leader of education should be shunned, ie to the extent possible not to run; while beloved leaders are accustomed. Remember,

²⁰ Hadith about Al-Khulafâ al-Râsyidîn al-Mahdiyyîn can be considered in Sunan Abu Dawud No. 3991, Sunan Tirmidzi No. 2600, Sunan Ibnu Majah No. 42, and Musnad Ahmad No. 16521 2013, www.lidwapusaka.com.

²¹ Hadith about al-Ulamâ can be considered in Shahih Bukhari No. 98, Shahih Muslim No. 4828, and Sunan Tirmidzi, No. 2606 *ibid*.

²² Affandi, interview.

²³ KH Muhammad Munawwar Affandi, *Risalah Qaidah Sembilan Dan Kandungan Makna: Suci Kang Kahesti, Luhur Kang Ginayuh, Rumpil Margane, Akeh Pengorbanane, Gede Cobane, Abot Sanggane, Adoh, Jero, Lembut, Tebane; Ning Sampurno Wusanane* (Nganjuk: Pustaka Pondok Sufi, 1991), hlm. 1-5.

the influence of education on the basis of the love is greater and deeper than the educational influence that its leader is feared. Hence the sense of kinship is strengthened and cultivated."

Qaidah 3: In order to deepen the former and influence of *tarbiyah* (education) and strengthen the sense and kinship, in addition to conducting Islamic broadcasting in various ways, for example, madrassas (schools) and so on (where educators and learners or teachers with students only have the opportunity to mingle in the class only), it should be emphasized and preferably the *tarbiyah* way cottage (where Kiai with santri or teacher with his students, day and night, can hang out with meetings).

Tarbiyah the way this cottage has been proved by experience is a profound way of education affecting the soul, so *Ro* (educator) and *Ro'yah* (learner) is a family, whose spiritual feelings are overwhelmed by a great, holy family. To accelerate the implementation of the ideals of education, as a step broadcasting and teaching Islam, should also be emphasized the way madrasa, and so forth.

In conclusion, cottage education is necessary in order to deepen and stimulate influence and former education and kinship; while the way in which the madrasas are needed is to accelerate the pace and path of teaching. To run both ways the basic rules of education the way the cottage should be run. For example, living a simple, self-directed (ie: taking care, helping and self-governing) by paying attention to the leader's guidance, giving priority to charity for the common good by not forgetting self-righteousness, thrift, practical life (ie not feeling hard anywhere) selfish, but also do not know the rights of self, and so on.

Therefore:

Hold a madrasa!

Hold the cottage!

Use the basic education of the cottage's way, both in a madrasa and in a cottage!

Qaidah 4: We must do our utmost to exercise charity on the intention of *li ilâ'i Kalimatillâh*, meaning to uphold God's sentence solely, based on *Lillâh* (due to Allah), with unnecessary forget about our worldliness, because

work based on the holy intentions, also the prosperity of worldliness; and in essence work that is based on such intentions certainly guarantee the happiness of the hereafter.

Therefore, the education that we hold, we must run for God, according to God, in the way of Allah, and for God. Every Ro (educator) must feel responsible for oneself, society, and most importantly to God.

Qaidah 5: How to shop alone (*zelfbedruipings* system) should be done wherever possible to get rid of the sense of relying on other people's help. However, work in the field of education that is sacred (religion) with understand laborers must be thrown far away, so that the gift of God abundant as much as possible, and so that ourselves can gradually achieve perfect devotion.

Therefore:

Have a way to shop for yourself, but keep it too, do not let that way can cause away what we pursue, that is to serve God with genuine pure devotion.

Do that, the happiness of the world and the Hereafter is fully assured.

Qaidah 6 (Qaidah of the Covenant): The goods handed over by the late Kiai Hasan Ulama and his heirs to the Pesantren Takeran (which began in 1362 H/1934 AD were renamed to Pondok Sabilul Muttaqin or PSM) for his use, shall again become the property of the deceased heirs, when: (a) Pesantren disperses, (b) the goods are not used by Pesantren anymore. These items are explained one by one in the inventory list held by those who own the property of the goods; it and held by Pesantren. In addition, the provisions of the Pesantren itself is arranged as well as possible in order to be protected *secukupnya*.

In conclusion, set the provisions of the property rights of pesantren own and those who donate their goods to the pesantren, so that the halal property in Pesantren maintained sufficiently.

Qaidah 7 (Qaidah of the Covenant):

Such agreements in Qaidah 6 also apply to others who submit their goods to and for pesantren.

Invoke (look for) other people's blessings so that we may receive God's blessing.

Qaidah 8: In order to maintain the noble and basic purity of the soul of our pesantren, do not incident all the rules of pesantren deviate from this qaidahs.

Qaidah 9: With patience and tawakkal, we must reach the level and the dignity of sirr (taste). The sacrifice we give to educate ourselves and the community must be sincerely granted, so we do not feel sacrificed; because a person who sincerely devotes and sacrifices to God and because of God, it certainly does not feel anymore if he had sacrificed and worshiped. However, the birth and the mind (every move and gesture) of such a person, anywhere and at any time, is certainly beneficial to another person (society).²⁴

Risalah Qaedah IX is the guideline for the education of the Ilmu Shaththariah. Although the name and location of the pesantren can be varied, but the education of Pesantren Takeran and Risalah Qaidah IX is still used as the guideline for education by the next Wasithah. Kiai Imam Mursyid Muttaqin (Wasithah-45) went on PSM relic Wasithah 44 by expanding the school system. Kiai Muhammad Kusnun Malibari (Wasithah 46) established PSM in Tanjunganom (Nganjuk). KH Muhammad Munawwar Affandi (Wasithah 47) established the Pondok Modern Sumber Daya At-Taqla (Pomosda), next to PSM Tanjunganom; and now Kiai Muhammad Anwar Muttaqien (Wasithah 48) founded Pondok Pesantren Matlabus Salik (Al-Matlab) in Jogomerto, about 2 km east of Pomosda. When first established, Pesantren Takeran held an MTs/SMP leveled education in stages and classical. Preferred lesson at that time other than religious sciences also read-write Latin, arithmetic, and basic farming skills, because at that time almost all santri from farmers.²⁵

PSM and POMOSDA Tanjunganom

Kiai Muhammad Kusnun Malibari, Wasithah 46 (1948-1979), better known as Mbah Kus, was educated specifically and flawlessly by Wasithah to

²⁴ Kiai Imam Mursyid Muttaqien, *Risalah Qaidah IX, Pedoman Azas-Petunjuk Jang Harus Mendjadi Dasar Djiwa Pesantren Takeran, Amanat Dari Kyai Hasan Ulama* (Magetan: Pesantren Takeran, 1943), hlm. 1-5.

²⁵ Kyai Muhammad Anwar Muttaqien, Interview, May 6, 2018 Every year Guru Wasithah always visits the branches, and the Bandung Branch is visited on every month of Sha'ban.

43-45. In 1936-1948, he served his teacher to develop PSM in Takeran (Magetan). In 1948, there was a rebellion of PKI Madiun with the main target of Kiai Imam Mursyid Muttaqien (Wasithah 45). PSM figures and thousands of scholars and santri at that time many who died. The leader of PSM is unknown. All the victims of the PKI found his body, but he was not found. His younger sister, Hj. Siti Fauziah appeared to lead the PSM, which was then followed by her husband KH Moh. Tarmudji.²⁶

Mbah Kus then returns to Tanjunganom (Nganjuk) and establishes PSM at his residence. The schooling that he founded was Madrasa Tsanawiyah (MTs) and Madrasa Aliyah (MA) based on pesantren. At that time of PSM experienced a very rapid development with its branches in various cities in East Java, Central Java, West Java, and Lampung as many as 99 branches with 132 madrasa. In early 1960 PSM teachers who were appointed as Civil Servants (PNS) reached more than 4,000 people. PSM was then the third largest Islamic educational institution after Muhammadiyah and Ma'arif (NU). As for KH Muhammad Munawwar Affandi is trusted by Mbah Kus to manage all the PSM, as well as a member of Nganjuk Regency DPRD period 1972-1982.²⁷ Among the independence character of PSM graduates is mass transmigration to Lampung (late 1960s). They then established the PSM at a new location (kindergarten, elementary, MTS, and MA), whose names were later replaced by Pomosda and Al-Matlab, following the pesantren established by Wasithah.

After the death of Mbah Kus each PSM stand alone. For example, PSM Tanjunganom is managed by the son and grandson of the deceased. It currently consists of one Raudhatul Athfal (RA), one MTs, and one MA. As for PSM Takeran (Magetan) is still large with its branches in various cities (especially in East Java) and has Islamic International School.²⁸ The well-known PSM alumni

²⁶ "Pendiri PSM' (Yayasan Perguruan Islam Pesantren Sabilil Muttaqien Takeran Magetan," accessed June 7, 2016, www.ypipism.or.id; Kiai Imam Mursyid Muttaqien (Wasithah ke-45) is similar to the Prophet Isa AS who was appointed to the side of God when the Jewish rebellion. Likewise Kiai Imam Mursyid was appointed to the Lord when the PKI rebellion Madiun Muttaqien, Interview.

²⁷ Affandi, interview He mentioned, at the time of Minister of Religious Affairs held by KH M. Wahib Wahab more than 4,000 teachers of PSM appointed as civil servants. In fact, he himself, on the orders of his teacher, took care of SK in Jakarta. He himself helped type SK in the Ministry of Religious office from morning until night.

²⁸ "Sejarah PSM (Yayasan Perguruan Islam Pesantren Sabilil Muttaqien Takeran Magetan," accessed June 7, 2016, ww.ypipism.or.id.

include Dahlan Iskan (Minister of BUMN in the era of President SBY)²⁹ and Peggy Melati Sukma (Sinetron Star who is trusted by several Ministers).³⁰

KH Muhammad Munawwar Affandi, Wasithah 47 (1979-2012) then founded the Pondok Modern Sumber Daya At-Taqlwa (Pomosda) face to face with PSM Tanjunganom. However, the educational institutions he founded were SMP and SMA (not MTs and MA), then STT (High School of Technology) with study program of Industrial and Informatics Engineering.

The rationale for the establishment of Pomosda as follows. Today we are entering a very hectic era with uncertainty, including in the education sector. The values of humanity, rules, manners, morals, and cultures are questioned of their existence. The current uncertainty is bound to end. The birth of uncertainty as the starting point to the ultimate certainty born of God's will that straightens how education should be oriented and executed. Uncertainty of paradigm, values, vision, mission, goals, direction, and objectives of education, affect the rules, etiquette, morals, and drying of the soul, even the formation of materialistic souls. The orientation of prosperity and happiness in the mere numbers of material is solely a fatal mistake in the world of education.

The education paradigm, which at the same time as the competence of the Pomosda students, is the formation of awareness on life values, moral, and mental based tauhidullah. Thus the development of insight, science, and life skills, and even multi-intelligence must be based on tauhidullah, namely the formation of serious students in the world, but the orientation of intentions and purposes purely to be a servant of God. It is here that Pomosda answers the uncertainty to the ultimate certainty by preparing the cadre of *al-arif billah* (knowing God with witness Him), as a cadre who recognizes the Existence of the Essence of God The God of His Name, with the real recognition (not to guessing).

²⁹ "Profil Dahlan Iskan," accessed May 7, 2018, viva.co.id.

³⁰ "Peggy Melati Sukma," accessed May 7, 2018, id.wikipedia.org Peggy is also known for his social activities. Peggy was appointed by the Minister of Women's Empowerment, Meutia Farida Hatta as Indonesian ambassador to speak at the United Nations to discuss the Protection of Women Act in New York, February-March 2006. Then represent Indonesia to follow "World Art Performance" in Pakistan as Equality Education Ambassador by Department National Education (MoNE) on November 13, 2006.

This cottage was established to educate, guide and direct the santri into *Ulul Albab*, that is, human beings who can recognize the existence of Himself, the Essence of Al-Ghaib, and Allah His Name, so that will be educated and trained to have a conscience, spirit, and taste that always remember and live existence The Essence of the Al-Ghaib. In addition, educate and train the readiness of the students to master the science and technology in order to solve the world problem as a hope that must be managed for the welfare of life and life of the people, the nation, and a safe state and peaceful in order to to keep the holiness of Allah SWT.³¹ From the general purpose of the cottage was then formulated objectives perjenjang education: the purpose of SMP, SMA, and STT. For example, in SMA, to be able to achieve the vision, mission, and purpose, one of its supporting is the local content curriculum, namely the *Ke-Lilmuqorrobie-an* (Faith based Sufism), *Salafy* (Akhlaq and Fiqih), English Conversation, Entrepreneurship, and Computer Technician.³²

When it first stood, the number of Pomosda students was very small. Along with the passage of time the number of santri to many. In 2008-2012 the number of students of this cottage each year is more than 1,000 people. The main reason he founded the school, not madrasa, because these educational institutions get more attention from the government. In addition, the tendency of the community at that time to choose the school rather than madrasa. Furthermore, the opportunity of entering public universities is relatively easier, especially through the invitation path (now, SNMPTM). It is proven that tens of SMA Pomosda graduates are accepted every year at best universities, like in ITS, UGM, and UIN. While they are not continuing to higher education, they have the independence of life. The reason is, this institution has a local curriculum of entrepreneurship and Training Center (BLK) in 17 life skills fields (such as soybean milk production, computer technician, and workshop), as a place of practical skill work students.³³ In the field of religion, santri who

³¹ KH Muhammad Munawwar Affandi, *Memperkenalkan Dengan Singkat Pondok Modern Sumber Daya At-Taqwa Dan Pondok Sufi, Buku Panduan Santri* (Nganjuk: Pustaka Pondok Sufi, 2005), hlm. 1-2.

³² *Ibid.*, hlm. 10.

³³ Ustadz Dzoharul Arifin, Head SMA Pomosda, August 15, 2010 Tens of SMA Pomosda graduates are accepted every year at ITS (Surabaya), UNAIR (Surabaya), UNESA (Surabaya), UB (Malang), UGM (Yogyakarta), UNS (Solo), UPI (Bandung), and UIN.

followers tarekat are much higher in religious obedience than the santri who are not followers of the tarekat.³⁴

Pondok Pesantren Matlabus Salik Jogomerto

After the death of KH Muhammad Munawwar Affandi, Pomosda was managed by his first son. Kiai Muhammad Anwar Muttaqien (commonly called Kiai Anwar), Wasithah 48/now (2012 -...), then founded Pondok Pesantren Matlabus Salik (Al-Matlab) at Jogomerto Village, about 2 km east of Pomosda. In contrast to the PSM (which established MTs and MA) and Pomosda (which established SMP and SMA), this cottage selects a package system, namely Package B/SMP equivalent and Package C/SMA equivalent with the intention that it's pesantren curriculum is more prominent by not forgetting the madrasa curriculum. School subjects are still taught, but the most highlighted subjects pesantren. The goal is that the students really understand the teachings of Islam correctly, more broadly and deeply, but still have the equivalent of junior high and high school diploma.

Kiai Anwar asserts that Pondok Al-Matlab is a Pesantren Takeran in the present, as a continuation of the PSM founded Wasithah 44-46 and Pomosda established Wasithah 47. This cottage consistently implements the Risalah Qaidah IX initiated by Kiai Hasan Ulama.

For achieving maximum results, then the selection of teachers is very preferred, in order to be elected teachers who understand and practice Islam seriously, have a noble character, and have a love for the santri (according to Qaidah 2).

The teacher-disciple relationship in the tarekat is remarkable in relation to teacher-student relationships in ordinary pesantren. The teacher's point here is Mursyid, or in the Ilmu Shaththariah is Wasithah; while the *murid* (intents of the disciples) are those who wish to return to God until they come to Him safely. To reach that journey a disciple must always be under the guidance of Wasithah. In Ilmu Shaththariah, there are three levels of disciples: *mubtadi`* (beginner), *mutawasith* (medium), and *al-syaththar* (students who

³⁴ Munawar Rahmat, "Proses Pendidikan Insan Kamil Di Pondok Sufi Ilmu Syaththariah Pondok Pesantren Sumber Daya At-Taqwa Tanjunganom Nganjuk Jawa Timur," *Alqalam - Jurnal Keagamaan Dan Kemasyarakatan* 27, no. 1 (April 2010): 23.

have attained dignity as *insan kamil*). Throughout history very rarely pupils have achieved this peak of dignity, but, which has reached a *mutawasith* level is relatively much.

The teachers at Pondok Al-Matlab is prioritized as *murid* that has reached *mutawasith* levels, with the characteristics of:

1. Obedience to Master (obey his words and deeds, his knowledge and charity, also his birth and mind);
2. Avoid *malima* (ie avoid big sins or small sins perpetuated);
3. Seriously run *lakon* (worship) and *pitukon* (social charity);
4. Patience and *tawakkal*;
5. Always *dhikr* (remember God), whether standing, sitting, or lying down; both when resting, carrying out daily activities, while teaching, and especially when praying; likewise, when tested with difficult and happy always keeps *dhikr*;
6. Doing a great *jihad*, ie *jihad* against lust and character egoist to submissive and obedient to be controlled by conscience, spirit, and taste;
7. Conjugation by strengthening the sense of kinship;
8. Highlights the *mahabbah* (= love), instead of being feared by students;
9. Ready to guide *santri* day and night (not limited by school hours);
10. Responsible for self, society, and most important to God.³⁵

It seems that Kiai Anwar established this cottage to produce a faithful graduate with a *ma'rifatun wa tashdiqun* faith (knowing God by witnessing, as well as believing that *ahl al-dhikr* who taught the God's substance is the representative of His Apostle), broad and depth of his religious knowledge, earnestly in his worship properly and sincerely, *akhlak al-karimah* (noble), maintaining good manners in speaking and behaving, easy living, not making other people difficult (with deeds or words), and caring to other worship in the Ilmu Shaththariah, termed the *mujahadah* (Javanese *lakon* [worship *mahdhah*] and *pitukon* [social worship]), more. Prayer (*shalat*) obligatory and *sunnat* prayer is highly recommended to reach 73 *raka'at* in a day-overnight. Perspective of Shaththariah, *shalat* consists of *fardhu* and *qadha*. So, every finished *fardhu* prayer followed by *qadha* prayer, except *shubuh* and *'ashar*

³⁵ Affandi, interview; Juga dalam Rahmat, "Implikasi Konsep Insan Kamil Dalam Pendidikan Umum Di Pondok Sufi Pomoeda," hlm. 274. Adapun yang mengetahui tingkatan-tingkatan *murid* hanyalah Guru Wasithah.

qadha first. *Mujahadah* prayers (maghrib, 'isya, night, shubuh, zhuhur, and 'ashar) consist of a series of prayers (shalat-shalat), repentance, *muqaddimah* dhikr, *aurad*, and do'a-do'a specifically to obtain His guidance. The dhikr of the Ilmu Shaththariah is remembering God's substance in the heart, not spoken, as His command in QS 7/Al-A'raf verse 205. Dhikr must continue to be done all the time since waking up until bedtime again, especially when establishing *mujahadah* shalat. On every Thursday at midnight (2 am to shubuh) there is a *mujahadah* Puji Wali Kutub. This *mujahadah* was commanded by the Prophet to Wasithah 2 (Imam Hasan ibn Ali ibn Abu Talib) and Wasithah-wasithah next until the end of time. Imam Hasan runs this *mujahadah* in the desert followed by some loyal followers. In Ramadhan month besides tarawih prayer and worship ramadhan, it is also highly recommended to *mujahadah* Asmaan is in holy state and awake (not sleeping anytime) for 24 hours x 7 rounds. In one round read do'a Asma and Surat Yasin 7x after shubuh, 'israq, dhuha, zhuhur, 'ashar, 'isya, and night. By carrying out the various *mujahadah* it is expected that the santri have the soul of *al-faqir*, that is the inner feeling that he is the most sinful and wrong (although diligent shalat but feel guilty because, for example, his shalat is less *khusyu'*; though caring helps others but feels guilty of little or no help). Thus, the Shaththariah people judge others better than himself. The implication is that they are very tolerant of madhhab/religion and other people.³⁶

The main material or core curriculum of religious education (Ilmu Shaththariah) in Pondok Al-Matlab can be considered in the following table.

Tabel 1: Core curriculum Ilmu Shaththariah at Pondok Al-Matlab³⁷

No	The main material
1.	Understanding the meaning of Islam
2.	The mission of Islam
3.	Pure Tawheed (QS 20/Thaha: 14) as the core verse
4.	How to witness Himself Divine Substance <i>Al-Ghaib</i> , His name is Allah (First shahadat)
5.	The meaning of <i>lâ ilâha illâllâh</i>
6.	How to witness Muhammad Rasulullah (Second shahadat)
7.	Understand the meaning of the Pillars of Faith properly

³⁶ Muttaqien, Interview.

³⁷ *Ibid.*; am. Also Rahmat, "Implikasi Konsep Insan Kamil Dalam Pendidikan Umum Di Pondok Sufi Pomasda," 276–80.

8.	The meaning of the Prophet is always in the midst of the people
9.	Understand the meaning of the Pillars of Islam properly
10	Worship must be <i>bi shidqin wa ikhlâshin</i> and stay away from shirk
11	<i>Mujahadah</i> praying five time and <i>qiyam al-lail</i> (<i>mujahadah</i> praying night)
12	Conducting worship based on religious foundations
13	Avoiding four charity disasters
14	Avoid the slander of the Jinn, the humans, and the Satan.
15	Jihad Akbar to pass the hard and happy exams.

Currently Pondok Al-Matlab only has a male santri junior high school grade VII (28 people) and grade VIII (13 people). In June 2018, new santri (male and female) will be accepted. Although only two years of studying in this cottage, most of the grade VIII santri have attained religious maturity. They run the *mujahadah* on their own consciousness, because this cottage emphasizes consciousness, never imposing on the santri. Notice the following table.

Table 2: The Religious Compliance of Santri Al-Matlab³⁸

No.	The Religious Compliance of Santri	Always/Often	Rarely	Never	Total
1.	Shalat fardhu 5 time	13 (100%)	0	0	13 (100%)
2.	Shalat qadla 5 time	13 (100%)	0	0	13 (100%)
3.	The sunnat prayers that accompany the obligatory prayer (maghrib 10 rakaat, isya 11 rakaat, shubuh-zuhur-`ashar each 2 rakaat)	8 (61.5%)	3 (23.1%)	2 (15.4%)	13 (100%)
4.	Praying at night (<i>tahajud</i>) at least 2x a week	8 (61.5%)	0	5 (38.5%)	13 (100%)
5.	Reading <i>aurad</i> after prayer (<i>istighfar</i> , <i>muqaddimah</i> dhikr, and pray to plead His guidance after pray five times)	13 (100%)	0	0	13 (100%)
6.	Shalat in congregation	13 (100%)	0	0	13 (100%)
7.	<i>Mujahadah puji wali kutub</i>	8 (61.5%)	0	5 (38.5%)	13 (100%)
9.	Ramadhan fasting	13	0	0	13

³⁸ Hasil Wawancara dengan Ustad Purnomo, Kepala Madrasa Al-Matlab, April 21, 2018; Ustad Muhammad Nuri, guru Aqidah Madrasa Al-Matlab, April 22, 2018.

		(100%)			(100%)
10.	Shalat <i>Tarawih</i>	13 (100%)	0	0	13 (100%)
11.	Fasting sunnah	0	10 (76.9%)	3 (23.1%)	13 (100%)
12.	Without being asked, help a friend who suffered distress	7 (53.8%)	6 (46.2%)	0	13 (100%)
13.	<i>Mujahadah Asmaan</i>	0	0	13 (100%)	13 (100%)
14.	Has the soul of <i>al-faqir</i>	2 (15.4%)	11 (84.6%)	0	13 (100%)

Out of the ordinary, a child of junior high school class VIII has run the worship, in earnest, and morals. They all (13 santri) always run the fardhu prayer, qadha prayer, read aurad after prayer, and pray congregation. In fact, most of them (61.5%) run also the sunnat prayers who accompany the obligatory prayers, night prayer (tahajud) at least twice a week, and mujahadah puji wali kutub. They also generally have a concern to help alleviate others, even more half (53.8%) always provide assistance without being asked. Though shaththariah citizens who have grown up to (adult) rare to have a religious character like them. Of course, this is a tremendous educational success. Pondok Al-Matlab seems to be a place for the santri who are very potential to develop their religious maximum. The proof, the less potential santri out of this cottage. These first-grade VIII students (when in the first year) amounted to 15 people. However, two less potential santri resigned from the first months of study at this cottage.

The students at this junior high school not yet equipped with life skill lessons as in high school Pomosda students. The reason, they are equipped with soft skills in the primacy of independent living without relying on others. Furthermore, provided with easy life attitude (not complicate yourself). They are also like santri at other pesantren, for example, in Pesantren Bahrul Ulum Tasikmalaya and Pesantren Al-Istiqlal Cianjur (West Java), (Sanusi, 2012) get used to wash their own clothes, clean their own beds, and sweep and mop the common room. However, they are awakened to do it with eagerness and

pleasure. As for the senior high school, they will be equipped with life skills lessons, so that later they can live with easier.³⁹

Conclusion

Pesantren Takeran founded by Kiai Hasan Ulama in 1886 AD as the first modern pesantren that combines the benefits of school systems with boarding schools. The main subject of religious science, but not forgetting the general lesson (at that time: read-write Latin, counting, and farming skills, because the santri almost everything from among farmers). He is the Mursyid of the Ilmu (Tarekat) Syaththariah, precisely Wasithah 43. Therefore, the education system is immortalized by the next Wasithah, although the name of the cottage is not the same. In order for Pesantren Takeran to stand on the principles and objectives, Kiai formulates seven qaidah for his pesantren, to be a daily guide. These Qaidahs are supplemented by KH Imam Muttaqien (Wasithah 44) with two *qaidahs* so that they are better known as Risalah Qaedah IX. The main purpose of the establishment of this cottage, in order to issued as many graduates as high as their understanding of Islam, can worship God who witnessed in earnest properly and sincerely, noble deeds, cares to ease the burden of others, and live easily anywhere and anytime (having high self-reliance).

Kiai Imam Mursyid Muttaqien (Wasithah 45) founded PSM in the form of madrasah (MTs and MA) based on pesantren (1936-1948). This cottage grew large in the time of Kiai Muhammad Kusnun Malibari, Wasithah 46 (1948-1979) with 132 madrassas in 99 branches in Java and Lampung. PSM was then the third largest Islamic educational institution after Muhammadiyah and Ma'arif (NU), with its civil servant teachers more than 4,000 people. Evidence of the independence of this cottage graduates, during the time of Wasithah 46 were departed hundreds of santri as transmigrants to Lampung.

KH Muhammad Munawwar Affandi, Wasithah 47 (1979-2012) founded POMOSDA. This era is very thick with uncertainty, including in the education sector. The independence of life is almost lost, and society is so dependent to

³⁹ Wawancara dengan Purnomo, Kepala Madrasa Al-Matlab Hasil beberapa kali observasi (December, 2017 – April, 2018) para santri memang melakukan cuci pakaian dan menyapu serta mengepel masjid dan ruang jagongan dengan semangat dan senang hati, tanpa ada keluhan-kesah.

become a civil servant. He then established SMP, SMA, and STT (not madrasah) professionally with 17 Training Centers. However, the main purpose of the cottage is the same, in order to issued as many graduates as high as their understanding of Islam, to worship God who witnessed in earnest properly and sincerely, noble deeds, cares to ease the burden of others, and live easily anywhere and anytime (having high self-reliance). Many SMA graduates are accepted in best universities (such as ITS, UGM, UIN). As for those who do not continue study can open their own business, according to the provision of life skills they received during the cottage.

As for Kiai Muhammad Anwar Muttaqien, Wasithah 48/now (2012 -...) in 2016 founded Pesantren Al-Matlab. However, different from the PSM (who founded MTs and MA) and Pomosda (who founded SMP and SMA), this cottage chooses a package system, namely Package B (equivalent with SMP) and Package C (SMA equivalent) with the intention that the pesantren curriculum is more prominent by not forgetting the curriculum school. The subjects of school are still taught, but the most highlighted subjects pesantren. The goal, so that the students really understand the teachings of Islam correctly, more broadly and deeply, but still have a diploma equivalent to SMP and SMA. To achieve maximum results, then the selection of teachers is very preferred, in order to be elected teachers who understand and practice Islam seriously, have a noble character, and have a sense of love for the santri (according to Risalah Qaedah IX article 2). Out of the ordinary, santris of grade VIII has been performing worship in earnest (praying between 44-73 rakaat) and have noble morals. They also generally have a concern to help alleviate others, even without being asked. Though Shaththariah citizens who have grown up at most only 15% who have a character like them. Of course, this is a tremendous educational success.

References

- Affandi, KH Muhammad Munawwar. interview, August 14, 2010.
- . *Memperkenalkan Dengan Singkat Pondok Modern Sumber Daya At-Taqwa Dan Pondok Sufi, Buku Panduan Santri*. Nganjuk: Pustaka Pondok Sufi, 2005.
- . *Risalah Qaidah Sembilan Dan Kandungan Makna: Suci Kang Kahesti, Luhur Kang Ginayuh, Rumpil Margane, Akeh Pengorbanane, Gede Cobane, Abot Sanggane, Adoh, Jero, Lembut, Tebane; Ning Sampurno Wusanane*. Nganjuk: Pustaka Pondok Sufi, 1991.
- Arifin, Ustadz Dzoharul. Head SMA Pomosda, August 15, 2010.
- Bakri, Asafri Jaya. *Konsep Maqashid Syari'ah Menurut Al-Syatibi*. Jakarta: PT Raja grafindo Persada, 1996.
- Budiyanto, Mangun, and Imam Machali. "Pembentukan Karakter Mandiri Melalui Pendidikan Agriculture Di Pondok Pesantren Islamic Studies Center Aswaja Lintang Songo Piyungan Bantul Yogyakarta." *Jurnal Pendidikan Karakter* 4, no. 2 (June 2014).
- Buthy, mmad Said Ramadlan al-. *Sirah Nabawiyah*. Jakarta: Rabbani Press, 1999.
- Darban, Ahmad Adaby. *Sejarah Kauman, Menguak Identitas Kampung Muhammadiyah*. Yogyakarta: Terawang, 2000.
- Dhofier, Zamakhsyari. *Tradisi Pesantren, Studi Tentang Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia*. Jakarta: LP3ES, 2011.
- Ghazali, M. Bahri. *Pendidikan Pesantren Berwawasan Lingkungan: Kasus Pondok Pesantren An-Nuqayah Guluk-Guluk Sumenep, Madura*. Jakarta: Pedoman Ilmu, 2001.
- Husaini, H.M.H. al-Hamid al-. *Sirat Al-Mushthafa, Riwayat Hidup Nabi Besar Muhammad SAW*. Jakarta: Waqfiyah al-Hamid al-Husaini Press, 1990.
- Lings, Martin. *Muhammad, Kisah Hidup Nabi Berdasarkan Sumber Klasik*. Jakarta: Serambi, 2004.
- Maksum. *Madrassa: Sejarah Dan Perkembangannya*. Ciputat: Logos, 1999.
- Munadi, Muhammad. "Integration of Islam and Science: Study of Two Science Pesantrens (Trensain) in Jombang and Sragen." *Jurnal Pendidikan Islam (Fakultas Tarbiyah Dan Keguruan UIN Suka Yogyakarta)* 5, no. 2 (December 2016).
- Muttaqien, Kiai Imam Mursyid. *Risalah Qaidah IX, Pedoman Azas-Petunjuk Jang Harus Mendjadi Dasar Djiwa Pesantren Takeran, Amanat Dari Kyai Hasan Ulama*. Magetan: Pesantren Takeran, 1943.
- Muttaqien, Kyai Muhammad Anwar. Interview, May 6, 2018.
- Nuri, Ustad Muhammad. guru Aqidah Madrasa Al-Matlab, April 22, 2018.

- Nurochim. "Sekolah Berbasis Pesantren Sebagai Salah Satu Model Pendidikan Islam Dalam Konsepsi Perubahan Sosial." *Al-Tahrir: Jurnal Pemikiran Islam (STAIN Ponorogo)* 16, no. 1 (May 2016).
- "Peggy Melati Sukma." Accessed May 7, 2018. id.wikipedia.org.
- "'Pendiri PSM' (Yayasan Perguruan Islam Pesantren Sabilil Muttaqien Takeran Magetan,)." Accessed June 7, 2016. www.ypipism.or.id.
- "Pondok Modern Darussalam Gontor." Accessed December 12, 2018. id.wikipedia.org.
- "Profil Dahlan Iskan." Accessed May 7, 2018. viva.co.id.
- Purnomo, Ustad. Kepala Madrasa Al-Matlab, April 21, 2018.
- Rahmat, Munawar. "Implikasi Konsep Insan Kamil Dalam Pendidikan Umum Di Pondok Sufi Pomosda." Disertasi, Program Studi Pendidikan Umum Sekolah Pascasarjana. Universitas Pendidikan Indonesia, 2010.
- . "Proses Pendidikan Insan Kamil Di Pondok Sufi Ilmu Syaththariah Pondok Pesantren Sumber Daya At-Ta'qwa Tanjunganom Nganjuk Jawa Timur." *Alqalam - Jurnal Keagamaan Dan Kemasyarakatan* 27, no. 1 (April 2010).
- "Sejarah PSM (Yayasan Perguruan Islam Pesantren Sabilil Muttaqien Takeran Magetan." Accessed June 7, 2016. ww.ypipism.or.id.
- "Sejarah Sekolah Islam Modern Pertama Di Indonesia." Accessed September 15, 2015. pojoksatu.id.
- "Sekolah Taman Siswa." Accessed April 8, 2018. id.wikipedia.org.
- Usman, Muh. Idris. "Pesantren Sebagai Lembaga Pendidikan Islam: Sejarah Lahir, Sistem Pendidikan, dan Perkembangannya Masa Kini." *Jurnal Al-Hikmah* 16, no. 1 (2013).
- Wahid, Abdurrahman. "Pesantren sebagai Subkultur." *In Pesantren dan Pembaharuan*, by M. Dawam Rahardjo. Jakarta: LP3ES, 1995. www.lidwapusaka.com.
- Yunus, Mahmud. *Sejarah Pendidikan Islam Di Indonesia*. Jakarta: Mutiara, 1979.